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*CHRISTUS DEI,*  
 OR,  
**A THEOLOGICALL  
 DISCOURSE,**  
 WHEREIN *at K my*  
 Is Proved, that Regall or Monarchicall  
 Power is not of Humane, but of Divine Right,  
 and that GOD is the sole Efficient Cause  
 thereof, and not the People.

*Also,*  
 That every Monarch is above the whole Common-wealth,  
 and is not onely *Major Singulis*, but *Major Universis*.

Written

*In Answer to a late Printed Pamphlet intituled, Observations  
 upon some of His Majesties late Answers and Expresses.*

1 Pet. 2. 13.

*Subiecti estote omni humana creatura propter Dominum, sive Regi  
 quasi Præcellenti.*

Submit your selves to every Ordinance of man, for the Lord's  
 sake, whether it be to the King as Supreme.

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*CHRISTUS DEI,*  
OR,

A Theologicall Discourse, wherein  
is proved, that Regall Power is not of Hu-  
mane, but of Divine Right, and that God  
only is the Efficient cause thereof,  
and not the People.

*Preface.*

 Here is a Booke come forth of late, barely intituled, Observations upon some of His Majesties late Answers and Expresses, without any name of the Author or place where it was Printed. Wherein the Observer ( soe I must call him not knowing him by any other name ) aimeth cheifly and directly to prove; that the hereditary, Regall, and Monarchicall Power of our now present dread Soveraigne King Charles, is inferiour and subject to the Power of the now present Parliament.

2. Which to evince he undertakes to lay downe the Originall foundation of all Regall Power whatsoever, according to the efficient and finall causes thereof. And having made the finall caule to be the safety of the people, together with their Civill or Politicall happiness; he also makes the efficient cause to be, not God, but onely the people, and the instrumentall-cause of conveying and deriving this Regall Power to be, not any divine law, nor nothing else (amongst Christians) but the meere humane pactions and Agreements of the Politique Body of the people. And then arguing by a rule in nature; that *quisquid efficit sale est magis tale*, he issueth out this just inference (as he calleth it) that though the King be *singularis major*, yet he is *universis minor*, and therefore inferiour and subject in Power to the Parliament.

3. Having perused this discourse, and finding it to be most injurious to Regall Power or Monarchie, contrary to the true Principles of State and Divinitie, or Orthodox Christian Doctrine: I thought I might doe my King and Country good service, to confute these desperate and more then dangerous Positions, by declaring and proving the true Originall foundation, according to the finall and efficient causes of Regall or Monarchical Power: which (with Gods good helpe) I hope to do perspicuously in the few ensuing Paragraphes.

## §. I

*Of the Primary Finall cause; as also of the Efficient cause of all Civill Societieſ or Republiques.*

Because whatsoever is done, is done for some end or purpose, without which it should not have beeene done, nor had a being: therefore it is the constant Do-

ctrine

Errine of all Philosophers, that the End is the cheif and Principall of all cauies: and therefore, for methods sake I will begin with it. now to find out the Primarie end of all Civill Societieſ or Commonwealthes, we, that are Christians, must refleſt attentively upon those words of the Holy Ghost. Prov. 16: 4. *universa propter semper ipsum operatus est Dominus.* By which we are ascertained, that God Almighty created not only all other Creatures, but all mankind also, as for their Primarie end, for himselfe, and his owne Praise and Glorie.

2:

And as for man in particular, God created him to his owne image and likenesse, endowing him with an understanding and a will, that he might know how to honour and love his Creator, and by such love and honour might finally become happy in the fruition of his eternall, unspeakable and inestimable Glory in Heaven: for means whereto, first God dictated certaine divine Precepts and Principles unto man, and imprinted them with his very Creation upon his naturall reason (for which cause they are called divine naturall Lawes written in every mans heart, saith Saint Paul Rom. 2. 15.) That every man might be equally Capable to know them, and equally obliged to obey them. Secondly God infused into him Faith, Hope, and Charity, and other supernaturall Virtues, all tending to this Conducent, that man following them as his guides, might, through his obedience to God, attaine to his owne Salvation. Thirdly to bind man more strongly to his Subjection, and to make it appeare more illustriously unto him, that therein principally consisted his Welfare, as the very End and Center, for and to which he was created, He gave him an expresse divine Law, not to eate

of the tree in the midst of Paradise upon paine of death. Fourthly, by Revelation he instructed him in many particular sacred formes and Rites of exterior divine worship, as sacrifice and others; for though we read not any where in holy Writ, that *Adam* offered Sacrifice, no more then wee do of *Iseac*; yet wee read there, that *Cain* and *Abell* did, and that *Abraham* and *Jacob* did. But it cannot be imagined that *Cain* and *Abell* were the first Inventors of this most, religious and divine worship, (noe more then that *Iseac* did neglect it) but that by Paternall Tradition and example they received it from *Adam*.

3. All which duly considered, it will appeare evidently, that the primary end for which all men are created, is to serve, honour, love, obey, & worship God. From whence it followes; that this being mans highest and principallest Concern, it ought also to be his highest and principallest care to attend to it. But most certaine it is, that men, living divided and scattered over the face of the world without the instruction and assistance one of another, cannot possibly performe this for every particular mans behoofe, as is requisite. And therfore from this finall cause arose primarily a necessity amongst men to unite and combine themselves into civill Societies and Common-wealtheſ. This end could not be prefixed by men, but men were created for this end by God. And therfore this is the Primary, spirituall, supernaturall, and divine finall cause of all Republiques, to which every other end must be but ſecondary, subordinate, and ſubſervient.

4. And from hence it followeth further, that ſince on the one ſide no naturall agent can by it's naturall power compasse

compasse the attaining of a Supernaturall end; and on the other side Civill Societies ought not to be instituted in vaine: we mustneeds conclude, that the Primary efficient Causē of all Common-wealths is only God.

S. 2.

*Of the Secondary finall Causē, and also the only Efficient Causē of all Civill Societies and Republiques.*

Every Creature in the World strives to preserve its owne kind. Wee see what paines and Care Beasts and Birds take to rearre their Younglings. Trees and Plants beare fruites and feeds to produce the like when they are perished. Yea, the inanimate Creatures(according to their predominant Element and mixture)strive every one to obtaine and enjoy their Center. And all this not only for their owne particular, but also for the harmonious Accommodation and preservation of the Vniverse, the great and most excellent worke of nature, wherin shee doth nothing in vaine. But in vaine had man been, if he also had not been provided of necessary meanes towards the Preservation of his kind. For which cause God said it was not good for man to be alone: and therfore gave him a Woman to be his Helper, that so by meanes of generation he might propagate his offspring to the worlds end.

This Preservation then of mankind is the maine naturall and seconday end of man. And to this end God gave him his blessing to increase and multiply, from whence ariseth, that of necessity there must be at least private families. But man and Woman finding (by woefull experience) most true what God said to *Adam* and *Eve*, that *Hee should eat his bread in the sweat of his*

his browes, that shee should bring forth her children in paine, found also presently, that every private family is not sufficient of it selfe to maintaine this worke of Preservation, without the helpe of one another. For first, to say nothing of womens deliveries in child-birth, which cannot possibly alwaies and every where be performed requisitely by themselves and their families, without the helpe of some other, or others: and yet even upon this the Preservation of mankind holds a most necessary and principall dependance. I will only speake of mans part, who with the sweat of his browes, with extreame toile and labouir must provide food and cloathing, and all other necessary supports and sustentations for his family. But to doe this, he must of necessity (I speake not of barbarous inhumane people) have some certaine place of aboad, and in this he must have some peculiar right, some propriety of possession, by virtue wherof he may reap the fruites of the earth, and maintaine his Cattel. And how shall every private family be able to doe this with Securitie? will not every one strive for the best possession? will not the shepheards of *Abraham* and *Lot*, and of *Isaac* and *Gerara* fall to contention for water & pastures, and such like other necessary elbow roome? And in these uncivill and unsociable quarrels, must not all private families be made like to the fishes of the sea. *Hab.* 11, 13. 14. where the stronger must devoure the weaker.

3. Secondly God endowed man in his Creation with an understanding and a will. This understanding is of that infinite capacitie, that it hath for it's Adæquate Object *omne ens* as it is *verum*. And man therefore is in perpetuall and restlesse search of knowledge, to perfect

fect his understanding by experiance and learning. The will also hath for her adæquate Object *omne ens* as it is *bonum*. And man therefore is in perpetuall pursuite of Reciprocall love to perfect his will by friendship and Justice. Over and above these God gave to man the facultie of speech, to be the Reciprocall conveyance of learning and friendship. So as for this verie reason Aristotle said excellently well, that man is by nature a sociable Creature, for neither learning, nor friendship, nor justice (in which consists essentially mans Civill or Politicall happiness) nor safety or securitie (which is the only preservative of mans verie being) can possibly be acquired and maintained in the division of men in their private families. And therefore for this verie end it was naturally necessary for men to unite and associate themselves into Civill Societies and Com<sup>i</sup>munities, that soe they might preserve their Kind.

From the learning, Experience and Industrie of the understanding proceed all Arts, Tillage, Manufactures, Trade and Traffique, which bring in Gaine, and that brings plentie. from the freindship and justice of the will proceed Peace and Securitie: in which secure peace and plenty consisteth Perfe& *salus populi*. now since this cannot be had in divided private Families, and without this there can be no preservation of mankind, it followes, that Civill Societies or Commonwealthes are naturally necessary. Whose naturall finall cause is truely and only (in the manner as I have explicated) *Salus Populi*.

Now furthermore, seeing that a Commonwealth is not the designe of Art and Invention of particular men, nor of any positive law of theirs, but proceeds from the

Common necessity of all mankind, intimated unto them by the law of nature, of which God is the sole cause and Author; it followeth, that the efficient cause of all Republiques is onely God.

## §.3.

*Of the Finall and Efficient cause of Civill Power in a Common wealth.*

As for the finall cause there is little or no difficultie; for seeing that the finall cause of every thing must needs be that, which that thing necessarily referres unto, as to it's end for which it is done or hath it's being: it is manifest, that since Civill societies have for their naturall and seconday finall cause *Salus Populi*, the power also which must not be *ad destructionem*, but *ad adificationem*, to maintaine those Civill Societies, can have no other finall cause, but that whereunto they direct and are directed, which is *Salus Populi*.

The materiall cause in which this power originall, resides and inheres; as the forme to make up a compleat Body of a Common-wealth, is the People. And so the Observer saith verie well in this kind of cause; power is originally inherent in the People, most certaine then it is; that even at the very first uniting themselves into a Civill Societie, there is an inherent power in the People to governe themselves, and by such government to preserve themselves in safetie. For this is the onely necessary naturall end for whick they met (as I have shewen before) that they might be able and powerfull to secure themselves, and preserve their kind. But this meeting would have beeene in vaine, and this prescrvation

preservation wholly made frustrate, if there were not this Power inherent in them.

If in the naturall Body of man there were not an Interior Directive Governing Power to guide every particular member in the operative use of it's function, and to contrive those operations to the mutual good of one another, and the conservation of the whole man; that Body could not possibly but suddenly perish. For if the teeth will not chew, nor the throat swallow, nor the hands reach, nor the feete stirr, nor the eyes look out, when nature requires her necessary food, she and they & all must sterue. So in a Politicall Body; if all members should doe but what they list, and should not be compelled by some absolute Power to contribute their strengthes and endeavours to the preservation of one another, and the whole Communitee, it would be but *Regnum in se divisum*, that of necessity must fall to desolation, as the Holy Ghost confirmes also elsewhere, saying, *Proverb. xi. 14. ubi non est Gubernator dissipabitur Populus.*

The maine difficulty is: who is the efficient cause of this Power. Wherein, not to be tedious to my Reader, but to yeild him the satisfaction of his expectation in a breife and Resolute Answere, I present unto him this Decretorie Assertion. This Power is not a Humane but a divine Right, and God only is the Immediate efficient cause thereof. This I prove by five Arguments.

*Arg. 1.* There is a rule in nature (to use the observers owne words) *Quod dat esse dat consequentia ad esse.* But the *esse* of a Republique cannot have a *simpliciter esse* without the *esse* of this power. Therefore he that is the Efficient cause of the Republique, is also the Efficient

cause of this power. But (as I have provid before s. xiiij. 5.) God is the sole efficient cause of all Republiques, therfore he is also the sole efficient cause of this power.

6. Arg. 2. The Primarie finall cause of Civill Societieſ (as I haue provid s. i.) is divine worship; which man could not prefix to himſelfe as his end, but he was created by God for and to that end, and only God prefixed that end to man. Therefore this is a divine end which cannot be atcheived without a divine Power (as I haue alſoe proved in the ſame. s. ii. 4.) only God then is the immediate Efficient cause of this Power.

7. And from thence it proceeds, that Kings, acknowledging themſelves to have received this divine Power Principally for this Primary end, their Oathes at their Coronation are (as the Observer very grutchingly granteth) more precise in the care of Canonicall Priviledges, and of Bifhops and Clergie-men, then of the Commonalty: and not from the reason which he gives. w<sup>t</sup> because they were penned by Popiſh Bifhops. For whether the Bifhops were Popiſh or Protestant, surely they are not to be blamed *ex hoc capite*, but moſt highly to be reverenced, that according to their profession & dutie they put Kings in mind; in the firſt place, of di‐vine Worſhip, and their owne and their peoples eternall ſalvation depending thereupon. And I cannot understand why the Observer ſhould give that reaſon, but onely to ſeduce the vulgar into a base and profane miſcon‐ceiving and vilifying of the Royall Power of Kings, and their ſacred Oathes. For, Popiſh, without all doubt in his Dictionary ſignifieth ſuperstitious at leaſt, if not Idolatrous. But, if it be ſuperſtitio[n] for a man to be more precise in the care of di‐vine worſhip, and hiſ foulſ

soule's everlasting saluation; then of any other his temporall end or affaire (see s. 1. m. 3.) in vayne then have all Christians hitherto belieued that they were in a true Religion. Let the Observor consider what censure he deserves for thus finding fault with Kings Oathes, and whether hee gives not just cause of suspicion, that he is rather an Athiest then a Christian. It is well known to all Christians, that *Quare primum Regnum Dei & Iustitiam ejus* is no invention of Popish Bishops, but our Blessed Saviours owne Doctrine and Rule, not only to Bishops, but to all Kings and People whatsoeuer, as the Principall, to which as an *Accessorium* followes, & hoc omnia adjicetur vobis: Mat. 6. 33.

8. Arg. 3. When private families first joyned themselves into a Common Body of societie, before any *Conciduum, Pactum, or Agreement* amongst themselves, to enact positive Lawes for their government, there was an inherent power in them to enact such Lawes. For who can make a Law without a power? But this power, not being the effect, but the most necessary cause of all humane pactions or positive Lawes, cannot have it's origin from man, but only from God. Ergo God is the sole Efficient cause of this power.

9. Arg. 4. When men first associated themselves into a Commonwealth, they were all of equall Right and Power, so that none (I speake of severall families still as before) could challenge superioritie the one over the other. For this divine naturall power, viz. *Se defendere, et vim vs repellere,* was inherent in every one of them, and obliging them. The power then which accrued to the aggregation of the whole societie, was not made, but brought, as being no other then what was in all and every particular Member of that society before.

before. But that is a divine power and the immediate effect of God. Ergo. And indeed in the due managing or exercising of this divine naturall law of se defendendo, and *vitam vi repellendo* consists totallie the security and *Salus Populi*, and the power of the Commonwealth to maintaine it.

¶. God Almighty is so solely the Legislator and Author of his owne Lawes, without the concurrence or consent of any other Counsell, (*quis enim consiliarius ejus fuit, aut quis prior dedit ei?* Rom. 11.33.) That they have their establishment onely in and by his owne will. So that noe power whatsoever of his Creatures, can by any contraition against him, invalid or annull those Laws. But *non occides* is a divine naturall Law and precept expressed in the decalogue. Therefore no Pacticions or agreements of men can give this power of putting a man to death, no more then Cain could kill Abel. But on the other fide it is manifest, that Republike have a lawfull power of putting men to death, without which they could not preserve their owne safety. Therfore they have it from God. And how soone God gave this power to men I know not, nor cannot find, untill after the floud; when *Genes. 9.6.* we read this expresse positive divine law and precept given to the Civill magistrate. *Quicunque effuderit humnanum sanguinem, fundetur sanguis illius.*

#### *Of the Efficient cause of Regall Power.*

The Finall Cause of Regall Power must of necessity be the same that is of the Commonwealth, because the King is the administrator of the power of the Commonwealth

monwealth, to the same end: no doubt, for which it was first ordained: of which having spoken largely before, I have no need to say any thing hereupon.

The maine question is, who is the Efficient Cause of Regall or Monarchical power? Which he doth never boldly averres to be, nor God, but the people. And upon this false ground hee vents all those swarmes of false Inferences throughout his whole discourse.

But before I lay downe the true Resolution of this question, I must desire my Reader to marke with good heed the great difference that is betweene the power it selfe of a Commonwealth, and the Authority to administer that power: for the people may be the Efficient Cause of this second, though not of the first. As for example, the Aldermen of *London* may elect, nominate, and constitute such or such a man to be their Lord Major to administer the power that belongs to the Corporation of that City: and herein they may be the Efficient Cause of his Authority to administer the power of the City, but not of his power; because that is the guift of the King by his Charter, of which His Majesty therefore is the onely efficient cause, and not the Aldermen, nor all the people of that Corporation whatsoever.

I have proved all along in the precedent s. that the Civill power of a Commonwealth, is not a Humane, but Divine power, of which, not the people, but God onely is the Efficient Cause. It is true indeed, that it is in the voluntary election of the people to authorize one, or few, or more with the administration of this power. And as long as this Authority is still Elective in the people, they may by consent of the major part alter

alter their forme of Gouvernance into Dembergerall, Oligarchicall, Aristocraticall, or Monarchicall, as they please. And herein the Observer faith truly, that God is no more the Author of Regall, then of Aristocraticall power, for whether this power be in many, or in one, it is still the same divine power of the Commonwealth, though diversly administered, of which God only is the Efficient Cause. But when the people have once resigned up all their Authority into the hands of one, and his heires for ever, so that now it is not any longer elective in them, but hereditary in Him: then not onely the power, but the Authority also to administer that power is solely inherent in Him and His heires, unalterably and irrevocably for ever.

5. This then is my first Assertion. The Efficient Cause of Regall or Monarchicall power, is not the people, but onely God. I speake in this Assertion, not of conditionall Princes, but only of absolute Kings, and Monarchs. My first prooфе then is. When the people create a King, they elect his person, and authorize him with the administration of that absolute power which is inherent in the whole Commonwealth to governe it selfe: otherwise hee is no absolute King, of whom onely I speake, and so doth the Observer also. But this power ( as I have proved ) is not an Humane, but a Divine Power, of which God onely is the Efficient Cause. Therefore God onely, and not the people is the Efficient Cause of Regall Power.

6. My second Prooфе, God saith expressly, *Prov. 8. 15. Per me Reges regnant, &c.* Then their Dominion or Power by which they Reigne is immediately from God. Christ saith to Pilate, *Ioh. 19. 11. Non haberes potestum,*

Then this Power  
is not from below from men, but from above, from  
God. Saint Paul saith, Rom. 13. 1. *Omnis anima potestas  
tibus sublimioribus subditas sit: non est enim potestas nisi a  
Deo.* And, *qui resistit Potestati, Dei Ordinationi resistit.*  
And, *non sine causa gladium portat.* For what cause? *Dei  
enim minister est, vindicis iniquorum.* Then Regall Pow-  
er is Divine Power and the Ordinance of God,  
wherein the King is not the Peoples, but Gods minister;  
as being invested and annointed Interiourly in his Person  
by him with a Divine Power, of which the Exterior  
unction is a sacred, Ceremonious, Commuonaefactive  
and Solemne Testimonie. And for this cause, Cyrus  
though a Heathen King is called by God himselfe. Isay.  
45. 1. *Christus meus, Gods owne anointed.* The holy  
King Joseph saith to thosit whom he had constituted  
Judge. 2. Paralip. 19. 6. *Non hominis exercensis judicium sed  
Dominis.* Then it is not a Humane Power, but a divine  
Power by whitch the King doth judge & rule his people.  
From hence I inserre two Corollaries.

The first. That there is a twofold trust in the King.  
The one of his power. The other of the Administrati-  
on of his power. The first is Gods trust unto him to ex-  
ercise his divine judgments. The second is the peo-  
ples, to administer it *Propter salutem populi.* But if he  
swerve herein, seeing that the power is Divine & resid-  
ing and inhering only in him, and not in the people, he  
is not liable to the people, but only to God.

The second Corollarie. As God is the sole effici-  
ent cause of Regall power; so the instrumentall cause  
which conveies this power, is the Divine naturall Law  
obliging men to unite themselves into Civill Societies.

For God gives a power to men to governe themselves by obliging them to write themselves. And consequently the election of the people (with all the observations & agreements) is but *Causa fine quae non*, by way of approximation, that this divine power may reside in those few, or those, or one rather then in any other. As in my former example. *q. u.* The efficient cause of the Lord Majors Power is only the King. The instrumentall cause by which this power is derived unto him, is the Charter of the City, granted to them at pleasure, more strictly, or more largely by the King. And the Aldermen's election of this or that particular man, is but the approximation, that the Kings power may reside in him to governe the City, rather then in any other;

9. *My second Assertion.* Every Absolute King (invested and anointed with a divine power by God himself to exercise his judgements, through the election of the people to be sole administrator thereof) is in power *super totam Rempublicam*, Superior absolutely over the whole Commonwealth. And therefore is not only *Major singularis*, but *Major Universis*, and *super omnes simul*. This Assertion is evident out of the former. For, the power that was inherent in the whole Commonwealth to exercise Gods judgements and to governe and preserve it selfe, was a Divine power, not only *super singulos*, but *super omnes simul*, and therefore *Major Universis*. But this power is now totally and absolutely inherent in the King only. *Ergo* he is *super totam Rempublicam*: and *Major Universis*, *both a. et universitatis*.

10. In Confirmation of this Argument, I argue thus. Either the whole power of the Commonwealth is in one, or no. if no: then he is no absolute King or Monarch, contrary

contrary to our supposition. But if he be a Monarch I  
aske againe; if there be a power in the Commonwealth,  
which is not in him, is it subordinate to his power, or  
no? if it be subordinate, then his power is above that  
power, and so *super totam Rempublicam*, and *Major Vni-  
versis*. If it be not, then there are *simul & semel* two su-  
preme Civill powers in a Commonwealth, two su-  
preme contrary masters at once to be obeyed, one and  
the same individuall Kingdome and Gubernation, and  
yet divided against it selfe, which are most absurd and  
impossible.

From hence it is evident that His Majesty layed most  
truly and most learnedly, that the administration of the  
whole power of the Commonwealth being committed  
in trust absolutely and irrevocably to him and his heires  
for ever, it is impossible that a power above that trust  
should be committed to others.

This the Observer in effect plainly confesseth. But  
relapsing into his wonted Paroxismes of strong malice  
against Regal Power, he labours (by his most false erro-  
neous Principal *Rex est minor Vniversis*) and tifes himself  
in vaine to answer it. And because the strength of all  
his long tedious and farraginous discourse depends  
wholly upon these two false grounds, *viz.* that the peo-  
ple is the Efficient caute of Regal power. And that  
*Rex est minor Vniversis*; and I have manifestly confuted  
them both, I presume I have also sufficiently confuted  
all the rest: and therefore conclude in those sacred  
words. *Data est a Dominō Potes tas Regibus, & Virtus ab  
Altissimo*. Power is given to Kings of the Lord, and  
Soveraignty from the Highest. *Sapient. 6.3.*

11.

12.

*F I N I S .*